

Islam's Challenge

to

Methodism

by ·

William G. Shellabear

BOARD OF FOREIGN MISSIONS *of the*
METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE, NEW YORK

1919



Digitized by the Internet Archive
in 2016



An Arab

Islam's Challenge

- to -

Methodism

BY

William G. Shellabear



BOARD OF FOREIGN MISSIONS
OF THE
METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE, NEW YORK

1919

C O N T E N T S

CHAPTER	PAGE
I. The Situation in India	5
II. Malaysia is Almost Wholly Moslem	8
III. North Africa — a Moslem Stronghold	10
IV. There are Mohammedans in China	11
V. Why a Special Effort to Reach Moslems?	12
VI. The Strength of Islam	14
VII. The Inadequacy of Islam	16
VIII. Does Islam Satisfy Moslems?	20
IX. How Can We Help the Moslems?	22
X. Selected Bibliography	30

Islam's Challenge to Methodism

To deal adequately with the Mohammedan religion is admitted to be the most difficult problem which faces the Christian Church today.

What is Methodism's part in this new crusade?

In four great mission fields our missionaries are face to face with more than half the Mohammedans in the world.

India has	66,647,299 Moslems
Malaysia has	37,046,687 Moslems
North Africa has.....	9,725,000 Moslems
China has	8,421,000 Moslems

To neglect our obligations to give the blessings of Christ's salvation to these millions of proud but grossly ignorant and superstitious followers of the prophet of Arabia would be to do them a great wrong, and would seem to imply that we think the task too difficult to make it worth while to put forth the effort.

THE SITUATION IN INDIA

Mohammedanism is actually making more converts than Christianity.

In 1906 Bishop Warne said: "In India there is a multitude of low caste people who will become Moslems or Christians. Ten millions in Bengal have become Moslems." This process still continues.

The last census showed that the number of Mohammedans in India had increased more than 4,000,000 in ten years. This increase is more than the total number of all Christians in India.

In 1881, the Mohammedans were only 197 to every 1000 of the population of India. Thirty years later they were 213 to every thousand.

The Moslem birth rate is higher than that of the Hindus.

In the last decade (1901 to 1911) the Hindus increased 5.04%, but the Moslems increased 6.7%. And the increase was most rapid in those parts of India where the population is mainly Hindu.

Owing to the great success of Christian missions in India, Mohammedanism has been more profoundly shaken by its contact with Christianity than in any other country in the world.

The Methodist Episcopal Church is in a position to do more effective work among Mohammedans in India than perhaps any other Protestant Church.

(1) Methodism is most strongly established in those parts of India where the population is predominantly Mohammedan.

In the N. W. Frontier Province.....	93% are Moslems
In the Punjab	55% are Moslems
In Bengal	53% are Moslems
In Bombay	20% are Moslems
In the United Provinces.....	14% are Moslems

✠

(2) All the great Mohammedan cities are strongly occupied by our mission. Their populations are as follows:

Calcutta	1,222,313
Bombay	979,445
Hyderabad	500,623
Lucknow	259,798
Delhi	232,837
Lahore	228,687

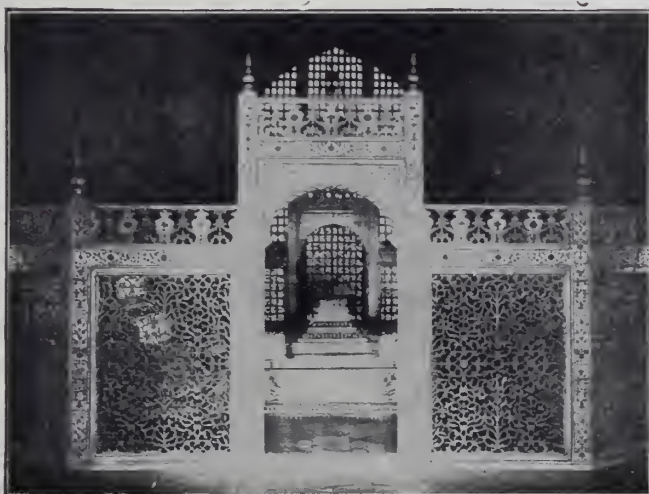
(3) At Lucknow we have our great Publishing House fully equipped to produce the Christian literature which is the first essential in a great campaign for the salvation of the Mohammedans, and we have already a considerable amount of literature in Hindustani written especially for Mohammedans.

(4) In India the first Methodist convert was a Moslem, and this same man, Zahur-ul-Haqq, was also the first ordained Methodist preacher, and the first Indian District Superintendent. Surely we owe something to the Mohammedans. At the present time some of our strongest Indian preachers are converts from Mohammedanism, and are well qualified to lead in this important work. One of them, the late Mahbub Khan, again and again urged the ease with which



THE TAJ MAHAL

From "Popular Aspects of Oriental Religions"
By L. O. Hartmann



MARBLE SCREEN AT THE ENTRANCE OF THE
TAJ MAHAL

From "Popular Aspects of Oriental Religions"
By L. O. Hartmann

the Mohammedan villagers, whose knowledge of Islam is so slight, could be won for Christ, if we went definitely at the task.

Work among Mohammedans can be done in India under peculiarly favorable circumstances, owing to the protection and the religious freedom assured by the British government. Moreover it is possible to work among Mohammedans of both the two great sects, Sunnis and Shiahs, and thus influence the entire Moslem world. And as Hindustani is the *lingua franca* of the Mohammedans in all parts of India, special workers for Moslems need not be confined to any one area, but could work all over the country.

MALAYSIA IS ALMOST WHOLLY MOSLEM

Out of a total population on the Malay Peninsula and Archipelago, amounting to 41,687,312, there are only 4,640,625 who are not Mohammedans.

About half of the non-Moslem population of Malaysia are Chinese.

This means that all the native races of Malaysia have already been converted to Mohammedanism except about two millions.

The process of conversion to Islam is still going on rapidly among the heathen tribes in the interior of Borneo, Sumatra, and Celebes.

Among many of the natives, conversion to Mohammedanism is spoken of as "becoming a Malay."

The common people firmly believe that no Malay ever became a Christian, and that their own faith is the great victorious world religion.

Until recently all Malays believed that Turkey was one of the greatest nations in the world, and were looking forward to the day when Islam would finally triumph over all Christian nations. This idea is probably not dead yet.

The world war, however, has had a profound influence upon the Mohammedans of Malaysia. Dr. Gunning, the well-known Dutch missionary secretary, has just returned from Malaysia to Europe, and says, "The moment for the presentation of the Gospel to the Mohammedans is much more favorable than at any previous time."

The Methodist Episcopal Church is the only American church which is working in this field.

The only other strong missionary society in Malaysia is the Rhenish Mission, which is working only among the Bataks of Sumatra and the South Borneo Dayaks.

Practically nothing is being done to reach the Mohammedans anywhere in Malaysia, except on the island of Java, where several small Dutch societies are working, and have had remarkable success, for there is now a Christian community of between 20,000 and 30,000 who have been won to Christianity from Islam. Nowhere in the world have such results been achieved among Mohammedans.

On the island of Sumatra, thousands of the Bataks, who had become Mohammedans, have been converted to Christianity from Islam by the Rhenish Mission. A chain of four mission stations, extending across the island from East to West, were manned by specially trained missionaries to arrest the progress of Mohammedan propaganda from the North. In 1906, Missionary Simon reported to the Cairo Conference that more than 6,000 Mohammedans had been received into the church. The same success may be hoped for in other parts of Malaysia if adequate measures are employed.

Perhaps the most effective way to reach the Mohammedans of Malaysia, to disarm their strong prejudice against Christianity, and to get into heart to heart touch with them, will be through medical missions. The death rate among children, and the suffering of the people of all ages through their ignorance and lack of medical help is appalling. The Dutch government offers to pay three-fourths of the cost of building hospitals, and to provide the salaries of doctors and nurses, if the Methodist Episcopal Church will furnish the men and women for this work. So far we have only built one hospital, and have sent out two doctors and one nurse.

Singapore, the great sea-port of the Orient, is the center of Moslem propaganda in Malaysia, and should be strongly manned as the base for a great literature campaign for the enlightenment of this island world.

The Methodist Episcopal Church has a great Publishing House at Singapore, splendidly equipped to produce millions of books and tracts for the Malay races. Thousands of tracts, written specially

for Moslems, are lying on the shelves because there is no adequate organization for the dissemination of this literature.

The Methodist mission has about twenty-five American missionaries in Singapore, but not one of them is working among Moslems.

NORTH AFRICA — A MOSLEM STRONGHOLD

The Methodist Episcopal Church is occupying the whole of North Africa, with the exception of Egypt. From Egypt to the Atlantic Ocean is a distance of 2,400 miles.

This entire region was once a Christian land, with 40,000 churches, and 600 bishops.

In the seventh century, the Arabs overran the whole country from Egypt to Morocco. In no other part of the world has Christianity suffered such defeat, amounting to complete extinction.

For 1000 years North Africa has groaned under the blight of Moslem rule. The forests were destroyed, the climate ruined, famines and pestilence resulted, and the whole population lapsed into semi-barbarism.

In 1830, the French entered Algeria, and they have opened up the country, so that now North Africa has several thousand miles of railroads, and in Algeria and Tunisia there are over 10,000 miles of excellent automobile roads. Government schools are teaching thousands of boys in the French language.

The Berbers, who form the great bulk of the population, are a Caucasian race. Although they are Moslems, they have always been considered heterodox by the Arabs, owing to their independence of character. Now they are giving strong indications that they will respond readily to the advance of civilization.

Half a million young men of the Berber race have been serving in France, in the trenches and munition factories. After fraternizing with the French soldiers, and seeing the home life of the people in France, they are changed men, and they can never again be content to live their former narrow life.

Dr. Frease, the superintendent of our mission, writes: "An opportunity unparalleled in work among Moslems has come to us,

and we are not ready for it. New missionaries are desperately needed."

The Methodist Episcopal Church has been working in this field only ten years. Responsibility for this area was undertaken at the urgent request of the great meeting of the World's Sunday School Association held at Zurich in 1907. No other American mission is at work in this field, and unless adequate forces are employed, success will be impossible.

North Africa is the base from which the Mohammedan invasion of Central Africa is being carried on. If Islam can be shaken here, the results will be far-reaching.

Bishop Hartzell says: "The Mohammedan advance in Africa is the largest missionary world problem confronting the whole church at the beginning of the twentieth century. Our most immediate and insistent duty is to give the Gospel to Africa's millions, thus saving them from the Moslem faith, and the continent for Christ."

THERE ARE MOHAMMEDANS IN CHINA

The Chinese Mohammedans are nearly all in West and North China.

Methodist missionaries come across them in the West China and North China Conferences.

Chinese Mohammedans are quite distinct from other Chinese in their social life, and in many of their customs. They have a great number of mosques, and many of them observe the outward forms of their religion, but they are much more open to the influence of the Gospel and more friendly to Christians than any other Moslems in the world.

Unfortunately very little special effort is being made by any of the mission boards working in China to win these Mohammedans to Christ, or to take advantage of their present friendly attitude.

In connection with the Continuation Committee of the Edinburgh Ecumenical Conference, a committee was appointed in 1917 to deal with the Mohammedan problem in China, and this committee reported that the work demands specialization, but at present no

missionary has been specially set apart by any mission for Moslem work.

The Bible societies have produced, and are circulating, bi-lingual Gospels in Chinese and Arabic for the Mohammedans, and an effort is being made to provide other literature specially suitable for them.

There have always been Mohammedan children in our Christian schools in West China, and probably in other parts of the country. In Chengtu one of our leading Christians was formerly a Mohammedan. Our Woman's Society conducts a girls' school in the Mohammedan section, at which the pupils are mostly from Mohammedan homes.

Dr. Beech, of Chengtu, writes: "The Mohammedan question in West China is primarily one of what we ought to do. They are a fine set of people, fairly well-to-do, and in the main they are peaceful, and in friendly relations with their neighbors. They consider that religiously they have far more in common with us than with the Chinese about them."

There appears to be a great opportunity to reach these Mohammedans, which is being almost entirely neglected.

WHY A SPECIAL EFFORT TO REACH MOSLEMS?

Some people say: "The Mohammedans believe in God, and are content with their own religion. Why should we disturb them?"

Even those who admit that the Moslems need Christ, and that their own religion has failed to make them pure and holy, or even to make them useful members of society, very often deprecate special work on their behalf, on the ground that the returns are so slight, and that the same amount of effort would bring thousands of pagans into the Christian Church.

In the first place, Mohammedanism, being a strong and aggressive religion, which is rapidly spreading among pagan tribes, especially in Africa, India and Malaysia, presents the greatest obstacle which now exists to the further spread and ultimate triumph of Christianity in the world.

Secondly, being not merely a religion, but also a system of government, Islam controls the destiny of all those who follow the teach-

ings of Mohammed, in temporal as well as in spiritual things. History shows that Islam has always encouraged ignorance, fanaticism, slavery, and the degradation of women, and is incapable of reform from within.

Thirdly, even if Mohammedanism were not in itself a menace to civilization, and a clog on the wheels of progress, the pitiable social and moral condition of the people in Moslem lands would constrain all lovers of mankind to give them the blessings of modern education and enlightenment, and the benefits of medical skill and relief from the physical sufferings which they endure through ignorance and superstition.

"There is no better proof," says Dr. Zwemer, "of the inadequacy of the religion of Mohammed than a study of the present intellectual, social, and moral conditions in Moslem lands. What these conditions are we know from the testimonies of travelers, politicians and diplomats, as well as from the missionaries themselves. The purely Mohammedan lands, like Arabia, Persia, Morocco and Afghanistan, are at the antipodes of civilization after thirteen centuries of Moslem rule."

Says Robert E. Speer, "Mohammedanism is held by many who have to live under its shadow, to be the most degraded religion, morally, in the world. We speak of it as superior to the other religions because of its monotheistic faith, but I would rather believe in ten pure gods than in one God who would have for his supreme prophet and representative a man with Mohammed's moral character. Can a religion of immorality, or moral inferiority meet the needs of struggling men?"

As to the treatment of children, Dr. L. O. Hartman, in his "Popular Aspects of Oriental Religions," writes: "There can be no hope for Islam in India or anywhere else in the world unless educational provisions are made for its teeming millions. The tragic neglect and abuse of childhood lies at the root of the Moslem peril. Consider the home atmosphere, that first and most potent influence, to which every child is subject. Among the Mohammedans we find polygamy, divorce, sensuality, deceit, and a host of other evils. Add to these the prevalence of Oriental diseases, the dirt and squalor, the utter lack of discipline, and the home life of the Moslems is a sorry spec-

tacle. Nevertheless this environment constitutes the first stage in the training of child life. Is it any wonder that Islam has been such an obstructing force in the progress of the world?"

THE STRENGTH OF ISLAM

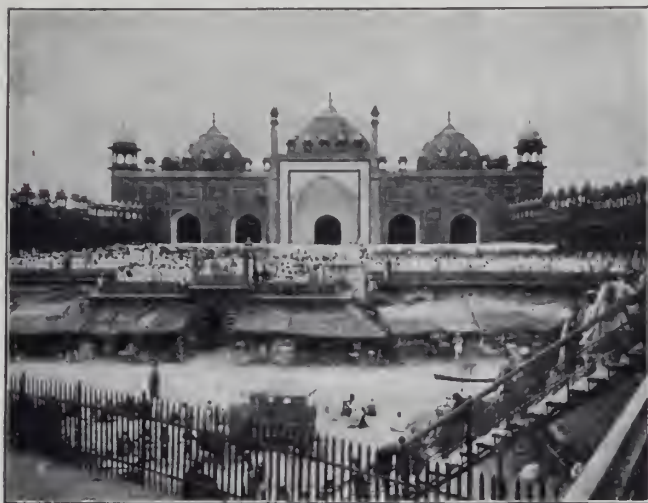
Mohammedanism, with all its defects, is by no means a negligible force, but is a very active and powerful rival of Christianity. The secret of the strength of Islam is to be found partly in the solidarity of a great organization, which binds the followers of Mohammed together into a great brotherhood; and partly in the truths and correct principles which it teaches.

Stories of the Conquest of Syria, in the seventh century, and other exploits of the victorious armies of the early Caliphs, have been translated into the principal languages spoken by Moslems, and are eagerly read even at the present day. In all lands Mohammedans live in the glories of the past, and look forward to the time when Islam shall again triumph over all "unbelievers," and when the "Faithful" shall inherit the earth. Every Moslem expects to volunteer to fight in the Way of Allah whenever the call shall come.

Mohammedanism is the most democratic of all religions. Theoretically even the Caliph himself is to be elected by the votes of all Moslems, and may be deposed by the same authority if he fails to govern according to the law of Islam. There is no religious hierarchy, and every believer has the same right of approach to Allah, and the humblest worship alongside of the noblest. There is no caste in Islam.

The solidarity of Islam is also greatly strengthened by the pilgrimage to Mecca, which brings together men of all races to the one central sanctuary, and sends them home more firmly convinced than ever of the strength and universality of their religion. The simplicity of the one brief creed, "There is no god but Allah, and Mohammed is the messenger of Allah," the sacredness of the one holy book, and the definiteness of the prescribed ordinances of prayer, fasting and almsgiving, all tend to strengthen the unity of this great religion, and to make it easy for the most ignorant to understand and hold firmly to what appears to them sufficient and convincing.

The most essential truths taught by Mohammed were the Unity



MOHAMMEDANS AT WORSHIP

From "Popular Aspects of Oriental Religions"
By L. O. Hartmann



INTERIOR PEARL MOSQUE AT AGRA

From "Popular Aspects of Oriental Religions"
By L. O. Hartmann

of Allah, the resurrection, and the certainty of a final judgment. These truths have resulted in the abolition of idolatry in all Moslem lands, and in a tremendous conviction of the reality of the future life, which has made all Moslems willing to face death for the promised joys of a sensual paradise. It is true that Mohammed's utterly inadequate conception of the character of God, whom he conceived of after the manner of an Oriental despot, has vitiated the whole system of Mohammedan theology, but the central truth of there being but one God has proved to be a rock foundation. Also with all his looseness of morals in regard to women, and his rapacity and cruelty, Mohammed succeeded in enforcing certain rules of conduct, which while not burdensome to most Orientals, yet have a certain appearance of strict morality; such, for instance, as the prohibition of usury and of intoxicating drinks, and the exhortation to hospitality and generosity to the poor. All Mohammedans pride themselves on keeping these precepts, and compare their own practices in regard to such matters with the extortion and drunkenness prevalent among those who profess other religions.

THE INADEQUACY OF ISLAM

As suggested above, the great defect in the teachings of Mohammed was in his conception of Allah as an irresponsible despot, bound by no standards of right and wrong, and with no idea of justice towards his creatures. The Koran itself describes Allah as creating many of the Jinn and of mankind for hell (Koran vii. 178), and this idea has been amplified in the traditions, so that the famous theologian al-Ghazali states that when Allah created mankind, he predestined some for heaven and others for hell, and said, "These to the Garden, and I care not, for they will do the deeds of the people of the Garden; and these to the Fire, and I care not, for they will do the deeds of the people of the Fire." To say that Allah loves mankind is to the learned Moslem blasphemy, and to the ignorant foolishness. Allah is to be feared, and not loved. All must submit to his will, or suffer his vengeance. Some of the orthodox would not even dare to say, "I am a believer," without adding, "if Allah wills." No wonder that those who worship such a deity have in their disposition something of the severity and cruelty of Mohammed's conception of Allah.

The lives of all Moslems have also been profoundly influenced by the character of Mohammed himself. All Mohammedans are literally the followers of Mohammed, for they believe that the greatest good is to be attained by copying as nearly as possible every action of their prophet. To this end the doings of Mohammed are described in the traditions with the utmost detail. Those who would know what is set before Moslems as the ideal of human excellence must study not only his character as portrayed in the Koran, but also the vast amount of material on this subject to be found in the traditions and in the native histories of the prophet's life. A recent writer, Dr. James L. Barton, for years a missionary in Turkey, and now secretary of the American Board, has correctly described the character of Mohammed as "sensual, cruel, ambitious, inconsistent and untruthful, putting the Moslem State above religion, and making plunder and violence the weapons of faith."

Moreover, Mohammed is looked upon by Moslems not merely as a perfect man whose example is to be followed in the minutest detail. The doctrine of the Light of Mohammed, or *Haqiqat Mohammed*, exalts him to the rank of a demi-god. The following is a quotation from Imam Qastalani, to be found in Hughes Dictionary of Islam:

"The first thing created was the Light of your prophet, which was created from the Light of Allah. This Light of mine roamed about wherever Allah willed, and when the Almighty resolved to make the world, he divided this Light of Mohammed into four portions: from the first he created the pen (*qalam*); from the second the tablet (*lah*); from the third the highest heaven and the throne of Allah (*arsh*); the fourth part was divided into four sections: from the first were created the *hamalatu 'l-arsh*, or the eight angels who support the throne of Allah; from the second the *kursi*, or lower throne of Allah; from the third the angels; and the fourth, being divided into four subdivisions, from it were created (1) the firmaments or seven heavens, (2) the earth, (3) the seven paradises and seven hells, and again from a fourth section were created (1) the light of the eyes, (2) the light of the mind, (3) the light of the love of the unity of Allah, (4) the remaining portion of creation."

Another statement from an Arabic source reads: "The holy Light of Mohammed dwelt under the empyrean 73,000 years, and then resided 70,000 years in paradise. Afterwards it rested another period of 70,000 years, under the celestial tree called Sidratu

'l-Muntaha, and, emigrating from heaven to heaven, arrived at length in the lowest of these celestial mansions, where it remained until the Most High willed the creation of Adam."

Contrast with the above exaltation of Mohammed the following quotations from the Koran, which deny the divinity of Christ, His crucifixion, and consequently His resurrection, reducing Him to the level of a mere messenger from Allah, inferior in authority to Mohammed himself.

"They are unbelievers who say, 'Verily Allah is the Messiah, the son of Mary'; but the Messiah said, 'O children of Israel, worship Allah, my Lord and your Lord'; verily he who associates aught with Allah, Allah hath forbidden him paradise, and his resort is the Fire, and the unjust shall have none to help them. They are unbelievers who say, 'Verily Allah is the third of three'; for there is no God but one. . . . The Messiah, the son of Mary, is only a prophet; prophets before him have passed away; and his mother was a confessor; both of them used to eat food." Koran v. 76-80.

"Yet they slew him not, neither crucified him, but he was represented by one in his likeness. . . . They did not really kill him, but Allah took him up unto himself; and Allah is mighty and wise." Koran iv. 156.

Islam claims that Mohammed has superceded Jesus, but does not pretend to provide any system of redemption for sinful men. Mohammedans do not deny that men are sinful, but to them sin does not consist in doing that which is morally wrong, for they have no standard of right and wrong except the will of Allah; therefore sin consists in doing that which Allah forbids, or in omitting those ordinances which Allah prescribes. Sins, however, may be cancelled by what may perhaps be described as works of supererogation, such as the repetition of certain passages of the Koran, or the 99 names of Allah, or by other ritual observances, whereby the believers may accumulate merit which will outweigh their sins.

The religion of Mohammed appears to be incapable of inspiring his followers with love for humanity, and we find only bitterness and hatred against all who resist what they believe to be the will of Allah, and who refuse to become Mohammedans. The following is a prayer, quoted by Lane in his "Modern Egyptians," as being taught to Moslem children in Egypt:



A MOHAMMEDAN SCHOOL IN BOMBAY

From "Popular Aspects of Oriental Religions"
By L. O. Hartmann



MOHAMMEDAN SCHOOL CHILDREN

From "Popular Aspects of Oriental Religions"
By L. O. Hartmann

"O Allah, destroy the infidels and polytheists, thine enemies, the enemies of Islam. O Allah, make their children orphans, and defile their abodes, and cause their feet to slip, and give them, and their families and their children, and their possessions, and their race, and their wealth, and their land, as booty to the Moslems."

A similar spirit is exhibited in the following quotation from a letter sent by a certain Sheikh Abd ul Haqq of Baghdad for publication in a French journal:

"For us in the world there are only believers and unbelievers; love, charity, fraternity toward believers; contempt, disgust, hatred and war against unbelievers. Amongst unbelievers the most hateful and criminal are those who, while recognizing God, attribute to him earthly relationships, give him a son, a mother. Learn then, European observers, that a Christian of no matter what position, from the simple fact that he is a Christian, is in our eyes a blind man, fallen from all human dignity. Other infidels have rarely been aggressive towards us; but Christians have at all times shown themselves our bitterest enemies. . . . Our most ardent aspiration and hope is to reach the happy day when we can efface the last vestiges of your accursed empire."

DOES ISLAM SATISFY MOSLEMS?

Even before the war the number of reform movements in the Moslem world were an indication that the Mohammedans themselves were not satisfied with their own religion. The Wahhabi movement in the direction of the most rigid orthodoxy and conservatism on the one hand, and the extreme liberalism, amounting practically to heresy, of the Ahmadiya movement in India, are perhaps the most notable. Bahaism in Persia, and the Mahdist movements are other indications of unrest.

In 1899 delegates from different parts of the world met in Mecca, and for fourteen days discussed the causes for the decay of Islam. Fifty-seven reasons were given, including fatalism, the opposition of science, the rejection of religious liberty, neglect of education, and inactivity due to the hopelessness of the cause itself.

A leading Moslem editor in India wrote in 1914: "We see that neither wealth nor 'education' nor political power can enable the Moslems to achieve their national salvation. Where then lies the remedy? Before seeking the remedy we must ascertain the disease. But the Moslems are not diseased, they have reached a worse stage. A diseased man has still life in him."

Today Mohammedans all over the world have been profoundly stirred by the downfall of the Ottoman Empire, and by the loss of political power in practically all Moslem countries. At the present time more than 90% of all the followers of Mohammed are living under the rule of non-Moslems.

Among educated Moslems, especially in India and Egypt, the more intelligent have begun to realize their religion is inadequate to meet their deepest needs, either intellectually or socially, or even in spiritual things. Western education is shaking the whole fabric of Islam to its very foundations. In 1910, a Mohammedan wrote as follows in the "Muslim Review:"

"The truth is that Western education, as imported at present, demolishes the old building of one's beliefs, but does not arrange for the construction of another and more beautiful. The mind is unhinged; it knows not where to go to find repose, till at last Jeremy Bentham and Herbert Spencer dawn to it as embodiments of sound logic, wisdom, and common sense. The consequence is not very pleasant to look upon. The Hindu rails against the rulers, the Muslim turns traitor to the traditions of unflinching loyalty to Islam. Islam is a dead letter in educated circles."

Another Indian Mohammedan has written recently: "Islam is too well entrenched to be easily thrown down, but not the most superficial observer could fail to notice the change that has come over us."

Another Mohammedan writes: "What is now called religion is simply a lifeless form. A man mumbles certain sounds, and makes flexions of the body, and he has done all that this religion requires of him to do. He is now at liberty to go and cheat his employer, render false accounts, and speak a multiplicity of lies. . . . The Ulema (the learned) have always been against a diffusion of knowledge; they wish to keep the Book of God, and all religious books, in a foreign and unknown tongue. They desire to keep the people in ignorance and superstition, so that their influence and power may

continue unabated. . . . It is futile to hope for the regeneration of our community by means of a revival of Arabic literature."

The most remarkable book which has appeared recently from the pen of a Mohammedan is "Essays, Indian and Islamic," by Mr. S. Khuda Bukhsh, which should be read by all who wish to understand how an educated Moslem views the present social and religious condition of his fellow-countrymen. He has written most frankly in regard to the ignorance and social degradation of the Mohammedan people, and his book cannot fail to enlist the sympathy of his readers on behalf of those whom Mohammed's teachings have failed to help or elevate.

HOW CAN WE HELP THE MOSLEMS?

A definite program is needed, and the forces at the disposal of the Christian Church should be mobilized without delay, for it is impossible to say how long the present favorable conditions for reaching the Mohammedans may last.

Experience has shown that Mohammedans have been more influenced by reading the New Testament than by preaching. They have great faith in a written revelation, and literature of the right kind, not polemic, has always had a profound effect upon them. All experienced missionaries give the first place to

A Literature Campaign

Christian governments, under whose authority the vast majority of Moslems are living today, have opened the way for us by teaching millions of Mohammedans to read their own language. For centuries all the education that Mohammedan teachers have given the boys in their schools has been to make them recite the Koran in Arabic, which to perhaps 80% of them was an absolutely unknown tongue. To this day such a recitation of the Koran is the entire curriculum in all Moslem schools. But under the British and Dutch governments in Malaysia alone there are today more than 700,000 children being taught to read the Malay and Javanese languages.

There are now millions of readers in India and Malaysia, but no books of an elevating and enlightening character have been provided

for them. It seems as if this duty has been reserved for the Christian Church.

"Arabic Moslem literature," says Dr. Zwemer, "is anti-Christian, impure, full of intolerance and fanaticism towards Western ideas, and wholly inadequate to meet the intellectual and moral needs of humanity."

Nearly all the literature in the languages of India and Malaysia which is being read by Moslems today consists of translations from the Arabic works which Dr. Zwemer thus accurately describes, or of erotic poetry which is of anything but an elevating type.

The Bible First of All

The Bible Societies have been doing splendid work in translating the Scriptures into many of the languages spoken by Moslems, and selling them broadcast by means of a great system of colportage. The following figures show the number of books, mostly single Gospels, circulated among Moslems in the various languages in 1916:

Urdu (Hindustani)	167,705
Arabic	50,633
Javanese	45,153
Panjabi	28,766
Persian	11,251
Malay	9,180
Turkish	8,141
Bengali	4,106
Moorish Arabic	3,338
Algerian Arabic	2,060
Bugis	1,154
Pashtu	808
Sundanese	251

But the work of giving the Scriptures to the Moslems is not yet completed. In some languages the Bible is only printed in a written character which very few Moslems can read, and needs to be reprinted for them in the Arabic character. For Moslems we have only the complete Bible in Arabic character in five languages:

Arabic, Persian, Turkish, Urdu, Malay.

In nine other languages we have the whole Bible, but it is printed in Roman or Sanscritic characters, namely,

Gujerati, Tamil, Malayalam, Bengali, Kashmiri, Javanese, Sundanese, Galla, Kiswahili.

In five other languages we have the whole New Testament in Arabic characters, and in 29 other languages we have one or more books. There are many other languages spoken by Moslems into which not even one portion of the Bible has been translated.

There has been a phenomenal increase in the sales of the Scriptures to Mohammedans in every part of the world within the last few years, and many of those who buy a Gospel return to the colporteurs and buy another, or buy the whole New Testament.

General Literature Needed

Not only tracts and books of a distinctly religious character, but also periodical literature, and books on a great variety of subjects are urgently needed in all Moslem lands.

The Nile Mission Press at Cairo is doing a great work in the preparation and publication of a Christian literature in the Arabic language. All the books, however, in this, the most important language for Moslems, which have yet appeared from the Nile Mission Press only occupy a space 25 inches long on the writer's book-shelf!

In the Urdu language, the principal Moslem language of India, there is probably a much wider range of subjects, and a larger number of books have been published, but the majority of these have been written not for Mohammedan but for Christian readers. It is of the utmost importance that all literature intended to be read by Moslems should be prepared by those who have made such a special study of Mohammedanism that their writings will meet the special needs of the people.

The literature suitable for Moslems in Malaysia consists of one book of about 100 pages, half a dozen booklets of from 20 to 30 pages, and perhaps a dozen tracts, all of which are in the Malay language.

In the Chinese language nothing whatever appears to have been published specifically to meet the needs of the eight million Mohammedans of that race.

It would seem that the first duty of the Christian Church is to make adequate arrangements for the production and dissemination



A Moslem School

of wholesome and elevating literature in the various languages spoken by Mohammedans. The Methodist Episcopal Church, with its strong publishing houses in India, Malaysia and China, should contribute very greatly to the success of this important undertaking.

Christian Education

As already stated, the orthodox Mohammedan idea of education is to teach boys to recite the Koran in a language of which the great majority of them do not understand a word. The few privileged ones who learn enough of the classical Arabic to be able to understand it, may continue their studies in religious and civil jurisprudence, in Arabic grammar, without which the Koran is a sealed book, and in theological dissertations. The orthodox theory is that whatever was necessary for mankind to know was revealed in the Koran, and that therefore it is utterly unnecessary, if not irreligious, to seek for any knowledge not connected in some way with the Koran. For the learned Mohammedan, history ceases with the golden age of the great Caliphs, and science goes very little if any further than Aristotle, Plato and the Copernican system. Orthodox Islam is bitterly opposed to modern education.

In spite of the opposition of their religious leaders, Moslems are beginning to realize the importance of Western science, and are sending their boys in increasing numbers to the schools which have been established by Christian governments, and even to mission schools. The government vernacular schools are limited generally to the primary grades, and there is a certain amount of hesitation on the part of Christian officials in introducing the text books of modern science into these vernacular schools. It is for the most part through the medium of the English language that modern education is reaching the Mohammedans in India and Malaysia, as well as in the Near East. In North Africa the French government does not allow churches or missions to give secular instruction, and boys must go to the public schools; but our missionaries have established homes or hostels in which the children, while attending the government schools, can be cared for and given a religious training. If the same plan were adopted in India and Malaysia for Mohammedan boys, many of their parents could no doubt be induced to give them the benefits

of an English education who are now deterred from doing so owing to their living at a distance from the English school centers.

In the matter of female education for the Mohammedans very little progress has yet been made, owing to the great difficulty of obtaining competent women teachers from amongst the Mohammedans themselves. It is difficult to see how this great problem can be successfully handled unless Christian women lead the way by learning the vernaculars so thoroughly that they will be competent to train the native women to become primary school teachers. There is a great field here for the young women of our church. Mohammedans, like all other Orientals, have the greatest veneration for the teacher, and the training of their children opens a wide door of approach to the homes and hearts of the Moslems.

Medical Missions

The strong and sometimes bitter opposition to Christianity, and even to individual Christians, which is found almost universally among the Mohammedans, is broken down perhaps more effectively than in any other way through the sympathy and helpfulness of missionary doctors and nurses. In times of sickness and suffering, and when the mother is despairing of the life of her child, Islam has nothing to offer, not even a word of comfort. To heal the sick, and to teach better and more sanitary ways of living, and of taking care of their children, is the privilege of the Christian doctor.

Christian governments are doing what they can in Moslem lands by establishing hospitals, and by training the natives as hospital assistants and nurses, and even as fully qualified doctors, but the Mohammedans show a remarkable unwillingness to avail themselves of the opportunities afforded them in government institutions. Moslems are to be found in government hospitals in much smaller numbers than the Hindus and Chinese.

In Malaysia the Dutch government has recognized that the care of the sick among the teeming populations for which it is responsible is peculiarly the task of Christian missionaries, and the government has most generously undertaken to pay three-fourths of the cost of erecting hospitals, and to provide the salaries of doctors and nurses,

if the Methodist Episcopal Church will supply the men and women for this work. We are here confronted with a marvelous opportunity for doing effective medical work among 35,000,000 of Mohammedans who are almost entirely without scientific medical attention. The Centenary askings include ten new hospitals and two doctors' houses for Malaysia, at a cost of only \$45,000, and ten missionary doctors are asked for. If these hospitals, however, are to be effectively manned, it will be necessary after a few years to double the staff of doctors.

At the present time the Methodist Episcopal Church has in India only four hospitals and dispensaries, and these are not specially for Mohammedans. In Malaysia there is one hospital, and in North Africa none.

The Centenary askings for this department of work in India are rightly characterized as "over-modest." They are as follows:

- 2 Missionary doctors.
- 2 Missionary nurses.
- 3 Native doctors.
- 10 Native nurses.

North Africa asks for two American doctors and six dispensaries.

It is to be feared that this entire program for medical work is altogether too meagre to meet the needs of that part of the Mohammedan world for which the Methodist Episcopal Church is responsible.

Missionary Leadership

The most urgent demand, if any adequate program for the evangelization of the Mohammedan world is to be carried out, is that young men and women with the highest spiritual and educational attainments should offer themselves to be trained for leadership in this most difficult work.

No ordinary equipment is sufficient for this purpose. The difficulties to be met with are very great, and the problems are so peculiar that very special preparation is absolutely essential. The study of the literature and theology and philosophy of Islam is quite impossible without some acquaintance with the Arabic language. Experience has shown that the study of classical Arabic cannot be

successfully commenced on the mission field, as native teachers competent to give the necessary instruction cannot be found.

At the Kennedy School of Missions, Hartford, Conn., a course of instruction in the Arabic language and in Mohammedanism is given by Dr. Duncan B. Macdonald. Graduates of theological schools who have some linguistic ability, and would be willing to take a year's special training for Mohammedan work, are urged to communicate at once with the Candidate Secretary, 150 Fifth Avenue, New York City.

Medical men and nurses are also urgently needed for Mohammedan work, and will not be required to take the special training at the School of Missions.

Selected Bibliography

MOHAMMEDANISM IN GENERAL

- Barton, J. L., The Christian Approach to Islam.
 Lane, E. W., An Account of the Manners and Customs of Modern Egyptians.
 Macdonald, Duncan B., Aspects of Islam.
 Wherry, E. M., Islam and Christianity in India and the Far East.
 Zwemer, S. M., Mohammed or Christ?
 Zwemer, S. M., The Moslem World.
 Methods of Mission Work Among Moslems, Revell.
 The Presentation of Christianity to Moslems, Board of Missionary Preparation, 25 Madison Avenue, New York City.

CHINA

- Broomhall, M., Islam in China.

INDIA

- Bukhsh, S. Khuda, Essays, Indian and Islamic.
 Walter, H. A., The Ahmadiya Movement.

MALAYSIA

- Cabaton, A., Java, Sumatra and the Other Islands of the Dutch East Indies.
 Simon, G., The Progress and Arrest of Islam in Sumatra.
 Swettenham, F. A., British Malaya.

